

437 utilize other decorations, she was obliged to seek another
421 woman entitled to make the particular decoration and buy the
425 right of her.

437 There was a similar specialization for men. When a young
425 man was found to have an especially good voice which was
535 heard above the others in the songs of the society dances, he
555 was encouraged to buy singer rights in dances of both a sacred
and a secular character. Although they were obliged to make
payments either to existing singers or to the owners of bundles,
their rewards far exceeded the initial costs. Their training included information relative to the ceremonies that were being performed, and they received recognition comparable to that shown those who had directed a number of successful war expeditions. In council, their authority was as great as those who had directed war parties, summer buffalo hunts, or eagle-trapping expeditions.

555 Those who could tattoo or paint designs appreciated by the
616 people of the village were highly regarded and received a considerable amount of goods for their services. There were usually
• 531 at least two skilled painters in each village, and they were
789 expected to belong to opposite moieties. A man of one moiety would go to a man of the other moiety to have a robe, shield, or clothing painted either according to his particular inclination or with specific designs of things dreamed of. Each warrior had one or more shields made of buffalo hide taken from around the neck, and these were used universally by the Mandan for protection against arrows and spears until guns became more universal. The designs were believed to offer supernatural protection, and their potency was considered to be enhanced when the design was painted by a man of the opposite moiety, since there would be a payment to the "father" who would pray for the "son's" success. These painters were held responsible for the proper painting of the characters represented in the Okipa and received much property for their services. If they were otherwise sensible men, they enjoyed the same status as those who had been successful in other pursuits.

555 The arrowmakers were highly regarded. Although all males
887 usually made arrows, some were employed specially for arrow-making. These were the older men of the lodge who had passed